Fellowship in Prayer

"For a world united in prayer"

The real action of prayer is to let our full attention rest on God's goodness and mercy and wisdom rather than on our asperities. Thus prayer raises our mind and heart to Him that He may reveal in us, for our acknowledgment, all the wonders in store for us from all eternity.

— Genevieve Burnell

Volume XV **APRIL 1964** Number 2

OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

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Volume XV April 1964 Number 2

SONG OF PEACE

In the opinion of Mrs. Lyndon B. Johnson, wife of our President, the following is the most memorable prayer she has heard. "I still remember it with a happy thought of the universality of prayer and a spirit of hopefulness," she said as she addressed some 700 women at a prayer breakfast for wives of Congressmen. She first heard it, she related, as it was sung by a group of farm boys in northern Greece. The First Lady, sitting "in a wagon on a hillside, said she would never forget the prayer because of the words and the setting, and "because the American farm school in that remote part of northern Greece was the result of the dream and energy of an American missionary."

This is my song, oh God of all the nations,
A song of peace for lands afar, and mine
This is my home, the country where my heart is,
This is my hope, my dream, my shrine;
But other hearts in other lands are beating
With hopes and dreams the same as mine.
My country's skies are bluer than the ocean,
And sunlight beams on clover leaf and pine
But other lands have sunlight, too, and clover,
And skies are sometimes blue as mine
Oh hear my song, thou God of all the nations,
A song of peace for their land, and mine.

THEY MADE ROOM FOR RELIGION AT THE

NEW YORK WORLD'S FAIR

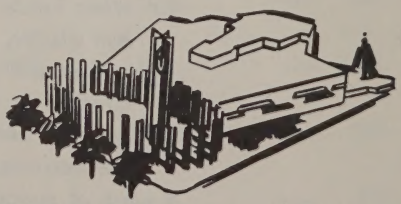
The New York World's Fair, like all such expositions, holds out a promise to prospective visitors that it will be the "most spectacular, most interesting extravaganza ever fashioned." Words of this nature out of the mouths of publicity specialists should be accepted with some skepticism—the object of world's fairs is not only to entertain and enlighten, but to attract and lighten heavy pocketbooks.

An observer of the activity in Flushing Meadow, in the heart of Long Island, however, must admit that the fair to open there this month and continue through 1965 *does* hold honest promise of being a worthwhile event.

In the most general sense, the overall object of the fair is commendable. In the words of the aforementioned publicity-man, the "ideal" of the fair is "to present to the world an exposition of man's achievements in an expanding universe and on a shrinking globe." And its purpose: "to bring together the peoples of the world to assure peace through understanding."

For readers of *FELLOWSHIP IN PRAYER*, it should be of both interest and gratification to know that this world's fair is unique also in that it has made room—on a larger scale than at any previous exposition—for religion.

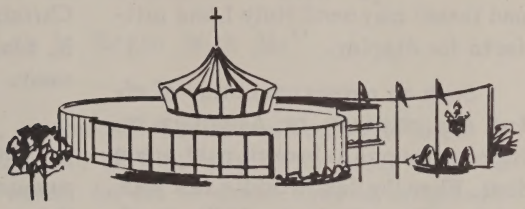
Scattered throughout the architectual wonderland, filling a combined total of some seven acres, are many different religious exhibits. And these are not simply token structures; literally millions of dollars has been spent in their preparation and construction.



PROTESTANT CENTER

VATICAN

PAVILION



Vieing for the attention of fairgoers will be:

The Protestant and Orthodox Center; the Vatican Pavilion; the Billy Graham Pavilion; a Mormon Pavilion; a Christian Science Pavilion; a Sermons from Science Pavilion; a Wycliffe Bible Translators building, and a pavilion of the Russian Orthodox Greek Catholic Church of America.

Events and exhibits in these structures are so numerous that all cannot be listed here, but there will be special motion pictures, visual displays of broad variety, hundreds of methods of telling the story of various religious groups, unique efforts to capture the attention—and possibly continuing interest—of unchurched fairgoers.

Certain to draw a large percentage of the estimated eighty million people expected to visit the fair over the two seasons will be Michelangelo's "Pieta," the famed sculpture of Mary and the dead Christ, in the Vatican Pavilion...the Charred Cross of Coventry, made from timbers from the English cathedral destroyed by Nazi bombers in 1940, in the Protestant and Orthodox Center...the unique demonstrations designed to show the harmony between science and religion, in the Sermons from Science pavilion sponsored by the Moody Institute of Science...the Holy Ikon of the Russian Orthodox Greek Catholic pavilion....

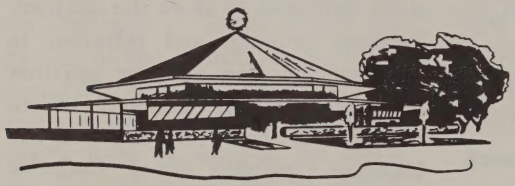
And while there is no special pavilion for Judaism, the fair will feature an Israel building where Jewish cultural and historical displays can be seen. In addition, Protestant-Orthodox Center officials

CHRISTIAN SCIENCE

have announced that both Jordan and Israel may send Holy Land artifacts for display.

Such an extensive outlay of effort and expense by American religious groups has broken past precedent. When the last world's fair was held in New York, in 1939, it offered a single "Temple of Religion," which was available to different religious groups on different days. Those who remember say the programs there drew small crowds at best. More recently, the 1962 Seattle World's Fair had a well-attended Christian Witness Pavilion, but it, too, was a single building amid many.

In this regard, if the total meaning of the current exposition—the combined effort of people of many persuasions and activities to achieve peace—is to be fulfilled, it is most fitting that religious groups have been given an opportunity to play their role in the event.



BILLY GRAHAM

WE THANK THEE, LORD!

For peace of mind amid world strife;
For guidance on the road of life;
For daily blessing on us poured,
Accept our praise—we thank Thee, Lord!
For warmth, and light, in heart and soul,
With grace and strength to reach our goal,
For chance to ease another's load—
We bring deep gratitude to God!
For men who show real brotherhood,
And gracious, tender womanhood,
For all that brings us close to Thee—
Dear God, our thanks on bended knee!

— W. J. Thompson

"LET THERE BE PEACE ON EARTH, And Let It Begin With Me"

The above words, written by the husband-and-wife team of Jill Jackson and Sy Miller, are on their way to becoming some of the most popular in the world. As set to music, they have become as familiar in Beirut or Hong Kong or Berlin as in cities throughout the United States.

The song came into being one Easter Sunday eight years ago as the Millers sat in their Beverly Hills, Calif., home and heard a deeply philosophical radio message. Inspired, they translated their thoughts to words and music. The song was first sung in 1955 by 180 teenagers attending a workshop sponsored by the National Conference of Christians and Jews. It since has become the theme for brotherhood meetings and peace crusades around the world. In 1958 it was awarded the George Washington Honor Medal by the Freedoms Foundation at Valley Forge.

Let there be peace on earth,
and let it begin with me.

Let there be peace on earth,
the peace that was meant to be.

With God as our Father, brothers all are we.
Let me walk with my brother in perfect harmony.
Let peace begin with me, let this be the moment now,
With ev'ry step I take, let this be my solemn vow:
To take each moment, and live each moment
In peace, eternally.

Let there be peace on earth,
and let it begin with me.

(Copyright 1955 by Jan-Lee Music. Used by permission.)

ONE WEEK of the fifty-two on the regular calendar, and one of the many hundred (perhaps thousand) weeks designated for special causes each year is called "Brotherhood Week." The fact that it falls in February does not outdate the impact of the event of this April issue of FELLOWSHIP IN PRAYER. The fullness of "brotherhood" cannot be isolated to seven specific days; it must have no limitations.

TOWARD NEW BROTHERHOOD

Brotherhood Week events were held from coast to coast, and this year, to a degree probably unmatched, the participation by men of various faiths was marked not only by an intellectual desire to understand each other and find common ground but by the realization that the wave of the present—and hopefully the future—is toward advances in interreligious contact thought impossible only short years ago.

Noting not only the tremendous accomplishments of the recent past but expressing hopes for the future was one of Roman Catholicism's most well-known leaders—Richard Cardinal Cushing, Archbishop of Boston. He was the main guest speaker of the Brotherhood Luncheon held by the Manhattan Division of the National Conference of Christians and Jews, which annually sponsors the nation-wide observance. Key portions of his address to an audience of some 1,200 follow:

IT IS A JOY to be with you today for many reasons which my heart knows better than my tongue can say. I recall the last time I spoke in New York. It was to be present at the "Agape," when Cardinal Bea (president of the Vatican Secretariat for Promoting Christian Unity) and the eminent spokesmen for other Christian Churches, for Judaism, for Islam and Buddhism, joined in a united witness to God which will be forever memorable. I am mindful that the National Conference of Christians and Jews, under whose auspices we meet today, has for thirty-five years been the authentic voice of all Americans who are determined that our differences in religious belief shall not impede our sense of brotherhood under God, nor the pursuit of our common civic tasks.

Over the years, meetings such as this have made possible the new climate in which we are beginning to live—a warm acceptance of our

differences as deriving from that freedom of conscience which is answerable only to almighty God.

Our friend Cardinal Bea was the guiding spirit in writing the chapter on Ecumenism for the Second Vatican Council. While this chapter was not formally voted on at the second session, I am secure in my own mind that it will be one of the monumental achievements of the third session of the Council....

IN A COUNCIL like Vatican Council II, which was called for the purpose of updating the Church in her life and in her teaching, in total interior renewal, it is necessary to look with a new vision upon those historic movements which I have in the past brought about a lessening of unity. In particular, there are the apostolic Orthodox Churches of the East which became separated from the Church of the West as far back as the eleventh century, and the Protestant Churches which came into being at the time of the Reformation more than four hundred years ago. Increasingly there has come to be a nostalgia for the company of fellow-Christians everywhere and this has found its expression in the colloquia and the dialogues which the Council on the ecumenical spirit commends to us all....

Even though we cannot expect physical unity among Christians in our lifetime or in the far distant future, we can expect unity of mutual understanding and love; that unity mentioned by an apologist of Christianity 2,000 years ago when he said to a pagan multitude: "Behold how these Christians love one another."

Our task should be to inquire how we can in unfeigned love speak to one another. In this regard, may I mention one gesture that was tremendously meaningful to me, as I know it was for the brokenhearted wife of our late, assassinated President. It was a *"Resolution of Gratitude"* adopted by the National Council of Churches in Philadelphia last December. It said in part: *"During the recent tragic events we have been profoundly inspired by the power of the Christian faith to cope with the evils and sorrow of this world, as that power has been manifested in the life of Mrs. John Fitzgerald Kennedy. Her dignity and poise under the most shattering circumstances were a demonstration of the grace that enables the Christian not merely to endure but to transform tragic sorrow into triumphant courage. In a day when by the grace of God the various households of faith are being drawn closer together, we have seen clearly in the demeanor of Mrs. Jacqueline Kennedy the majesty and the so-*

lace of a Christian commitment. We give thanks to God for this holy witness before the nation and the world."

This is not a call to indifferentism, or "pure religion" or whatever it may be... As a man is loyal to his own beliefs, he is more valuable as a member of the City of God and I believe likewise to the City of Man. As he respects conscientious convictions of others, he earns a right to reciprocal respect for his own....

I am personally confident that the Council will make at its next session a solemn pronouncement on religious liberty. As both Pope John's encyclical "Pacem in Terris" and Chapter V of the schema of the Second Vatican Council defined it, "True religious liberty is the right of every living, breathing person, in virtue of which he must not be interfered with by others as he practices and fulfills publicly and privately his worship of God and his duties to his fellow men, as his conscience dictates."

The late Pope John requested Cardinal Bea...to prepare a chapter on anti-Semitism. That chapter recalls in magesterial language the debt of Christianity to Judaism. It calls solemnly to mind what the Church of Christ has received through the minds of the chosen people of Israel of old. The Church is not unmindful that from this people, the Jews, came Jesus Christ, according to the flesh, came his Virgin Mother, came His Apostles, the foundation and the columns of the Christian Church.

The chapter goes on to say that it was the sins of all mankind and not the actions of a few Jews and a few Roman soldiers twenty centuries ago that were responsible for the passion and death of Christ. Furthermore, preachers, teachers, catechists and liturgists are warned against anything in their teaching that could offer directly or indirectly a basis for anti-Semitism....

I regret, to my great personal disappointment, that the Council did not make this part of its finished business at the last session. But I must say that I personally am confident that it will do so at the next session. However, we do not have to wait for the Council to speak officially before we undertake the fraternal dialogue and theological confrontation encouraged in this particular chapter. *On the level of the scholar and of the man on the street, there must be a closer meeting of minds and, above all, of hearts.*

It was not a setback for the ecumenical movement when the second session of the Council failed to discuss item-by-item the statements about religious liberty and about Catholic-Jewish relations. These items were no more rejected by the bishops than many other proposals which got only a brief look from the Council and then were tabled to the next session (opening next September.) The delay could be a blessing; surely it could be most useful, for it will give further time for a fuller and deeper understanding of these problems. It could even help to ensure that when adopted, the final decrees will not be empty gestures, but will reach dos n into every phase of religious instruction and practice....

WE LIVE in an atmosphere that is good and new. We have a sense among Christians and between Christians and Jews of a common heritage which we share in various ways. *We are in the springtime spirit of a new discovery of one another and of wonder at the myriad links which bind us all together after centuries of absurd separation.*

Now is the time to channelize that spirit—not to formalize it. We must put it into the channels of living people in their encounters with one another. Otherwise we shall have merely the documentation of disenchantment to present to history.

Popes John and Paul have been matched by Orthodox and Protestant leaders of tremendous stature among their respective groups in an urge to explore together, to work and pray together, to love one another. Equally they extend the hand of love and the expression of debt to the people of God's first covenant—the Chosen People of Israel. I can say this, for I have helped Cardinal Bea in a difficult work, in many ways, material and otherwise, to build a bridge of understanding and love between Christians and Jews. *Let us all move forward to new heights, to new horizons—together—in God's name.*

Candle, that in deepest dark
Helps the night with friendly spark,
I, too would be well content
To give light, and so be spent.

— John Sterling

PASSOVER—1964

A statement issued by MORRIS B. ABRAM, president of the American Jewish Committee.

THE ADVENT of the Passover holiday which traditionally celebrates the ancient struggle for freedom finds the world in situations of crisis where freedom is at stake. Wherever suppressed peoples strive to attain their independence, they are expressing an impulse spiritually related to the traditional Passover rites which celebrate the exodus of the Jewish people from bondage in Egypt.

For all religions throughout the free world, the observance of their spring holidays can be rewarding and joyous events which no democratic government would undertake to restrict. The democratic tradition provides fertile ground for the flourishing of the free exercise of religious choice and belief and whatever that might entail—to build churches and temples, conduct services, train clergymen, provide religious education for children, organize religious associations.

The most virulent enemy of freedom of conscience is the totalitarian state which demands the complete and final commitment of the individual. The Soviet Government's recent announcement of its plan to wipe out religious belief and practices is a shocking revelation of the government's primitive need to maintain a police control over the individual's thoughts and choices.

The Soviet Union has undertaken officially to suppress religious liberty, but history has shown that this purpose can only lead to ultimate frustration and futility. The attempt itself reveals the gnawing sense of insecurity and fear of the people which resides close to the heart of any totalitarian regime. For years now, the Soviets have waged an extensive campaign of oppression against three million Russian Jews which, were it not so tragic in its consequences, would represent a high tribute to the prophetic tradition of freedom integral to Judaism.

THE JEWISH FAITH is kept in an atomized condition as part of the campaign of cultural and religious genocide. Jews are used to bear the brunt of public discontent for the low standards of living and shortage of goods in the USSR. The government forbids any federation of Jewish communities, and communication between local congregations is kept disrupted or out of existence entirely. No communication is allowed with

Jewish religious bodies outside the USSR. Synagogues are closed or expropriated; not a single synagogue has been built or returned since World War II.

IN THE FACE of outraged world opinion, Soviet government officials have been moved to deny the government's policy of anti-Semitism despite the growing burden of the evidence. Recently the American Jewish Committee made public a book, published by an official body of the Soviet government, which attacks Jews and the Jewish religion by using nazi-like caricatures and an extensive glossary of crude, vulgar anti-Semitic diatribes. The publication bears the imprint of the Ukranian Academy of Sciences of the Union of Soviet Socialist Republics. The book which reflects in a most vulgar fashion the Soviet government's vicious anti-Semitic campaign is a hodge-podge of misinformation, distortion, malicious gossip, and insulting references to Jews and Judaism. It venomously attacks Jewish holidays and the ethics of Judaism, as well as sacred age-old traditions and practices.

Clearly, with the Soviet government regressing to this crude form of anti-Semitism, the situation of Soviet Jews is continuing to worsen. What is the need to stir up long, smoldering hatreds which have been particularly strong in the Ukraine for generations preceding the Russian revolution? These are shockingly cynical and reactionary tactics which can only lead to even greater threats against the security and well-being of several million Jews in the USSR.

As the US member of the United Nations Sub-Commission on the Prevention of Discrimination and Protection of Minorities, I have been seeking action by the United Nations in regard to the Soviet's policy of anti-Semitism. I have confronted the Soviet member of the UN Sub-Commission with documentary evidence of official Soviet anti-Semitism, but there has thus far been no response. This is the very member who has been most strenuous publicly in his speeches and interventions inveighing against all forms of discrimination, racial and ethnic.

The American Jewish Committee, on many occasions, has protested discriminatory measures inflicted upon the Jews of the USSR. *At the Passover holiday this year, we pray that the aroused conscience of mankind will bear some weight with the Soviet rulers, and that all who wish to worship God in their own ways within the USSR will not be persecuted nor kept from the paths of religious freedom.*

Taoism takes its name from the preaching and philosophy of Lao Tzu, believed to be a contemporary of Confucius, who advocated retreat from civilization to nature in order to attain harmony with Tao, the "eternal way" or supreme governing force of the universe. In one of the major works attributed to Lao Tzu, a collection of mystical poems called the Tao Te Ching, the thesis is developed that knowledge of Tao is the secret of life, that humans exist to attain harmony with Tao, thereby finding peace and enlightenment. The article on these pages comprises major portions of a paper prepared for the CHRISTIAN STUDY CENTRE ON CHINESE RELIGION AND CULTURE in Hong Kong.

NOTES ON POPULAR TAOISM

From the very beginning there have been at least two different schools of Taoism: Tan Ting P'ai or Alchemistic School, and Fu Lu P'ai or Magic School. During the Chin and Han Dynasties there were a number of *fang shih*, practitioners versed in alchemistic prescriptions and trusted by the Emperors. These *fang shih* were instrumental in founding Tan Ting P'ai, a school devoted to refining a drug to protect men from old age and to make them immortal. On the other hand, witches and wizards are the leading figures in Fu Lu P'ai, whose main purpose was to heal diseases by prayer, or by the use of amulets, charms, and spells.

In the third century, Fei Chang-fang and Tso Tzu, two outstanding astrologers, founded a third school, Chan Yen P'ai, with recognizable influence from Yin-Yang Chia, the Dualist school of philosophy, and Mo Tzu. We whould also mention a fourth school named Huang Lao P'ai, or Pure School although it was so individual and informal that it is scarcely a school.

We know that the so-called Taoist religion is actually an abuse of Taoist philosophy. The two have hardly anything essential in common, and in many respects are actually in conflict. Since the teachings of four schools were continually mixed and from time to time influenced by outside factors, many other sects have been formed. According to the record of Pai Yun K'uan, the White Cloud Temple of Peiping, there were more than eighty sects, not including the sects which we now call popular Tao-

ism. We even read of "three thousand eight hundred heretical doctrines" (which we shall not try to discuss in detail!). In this article we shall look at three basic groups, with special emphasis on the last, which is divided into three sects.

TAO YIN SHU—BREATH CONTROL

Tao Yin Shu, the art of breath control, has been taught in many places in China. In the beginning this art was a kind of athletic exercise; then, due to inspiration from the writings of Lao Tzu and Chuang Tzu it was infused with mysterious elements.

I first began to practice this method of breath control when I was a small boy, and I feel that I received great mental and physical benefit from it. One begins by sitting quietly with legs crossed, allowing the eyes to close naturally. All thoughts are to be cast out of the mind, but one remains conscious, retaining what is called inner hearing and inner seeing.

It is important to breathe slowly, gradually increasing the length of time that each breath is held. One concentrates on breathing as a movement from the nose to the abdomen, then to the public regions, from which it returns by the backbone to the back of the head around to the nose again. The mind follows this movement like the beads on a string, proceeding up and down. This is eaxy to describe but difficult to do. Various people require different lengths of time to become accomplished. When one can control his breath in this small circle, he proceeds to the next step which involves a larger circle extending to the four limbs and back through the public regions. After breath control in the large circle has been mastered, one may go on to refine one's energy, transform it into vapor, then to spirit, and finally to emptiness. It is my own experience, as well as the experience of others, that mental powers are heightened, particularly the power of memory, and that physical well-being is increased as sickness decreases. Even five minutes devoted to breath control is also reported to have cured various diseases.

* * *

In Taoism, Tao Yin was used to protect people from illness and to prolong life, the first steps in spiritual cultivation. People who practice Tao Yin in its preliminary stages do not need any relationship to Taoism, but one who wants to go higher and deeper must study Taoist theory, which tells how to refine one's energy and transform it into vapor, then to refine the vapor and transform it into spirit, and finally to

refine the spirit and return back to emptiness....

LIN YI P'AI—THE SCHOOL OF MAGIC

There are two branches of this school, namely, T'ien Shih Tao (or Cheng Yi P'ai) of Lung Fu Shan (Dragon-Tiger Mountain of Kiangsi), and Mou Shan P'ai. T'ien Shih Tao is again divided into two schools, Fu Lu (charms) and K'o Chiao (ceremonial). Both are under the control of the Taoist papacy. Mou Shan P'ai has a more individual character and is less formal. It consists largely of individuals who use amulets and charms to heal diseases for people as their livelihood. The Fu Lu sect of T'ien Shih Tao also closely resembles the witchcraft of Mou Shan Fa Shu (charms and magic power). The two sects both use cryptic monograms, charms, spells, and other amulets in their services, and produce various spiritual phenomena and psychic scenes. At many places a performance with a ouija board *(fu chi)* is presented. It is said that *Fu Chi* is pronounced in the Fukien dialect as *ouija,* which name was carried to Holland and finally to England where it became a part of the English language.

The Pope of T'ien Shih Tao left the mainland before the Communists took over. He is the head of the Taoist Association in Taiwan and maintains his "family-church," partially with government help.

The K'o Chiao sect is confined to the study of religious forms and rites. Like Buddhist priests, the Taoists of this sect usually take part in religious services for the dead or in sacrificial ceremonial.

These schools do not have much influence among Chinese people at the present time, but such important movements in Chinese history as the White Lily Religion (Po Lien Chiao) the Burning Incense Religion (Wen Hsiang Chiao), the Heavenly Reason Religion (T'ien Li Chiao), the Boxers' Uprising in the Ch'in Dynasty, and the Big Sword Society (T'ai Tao Hui) in the anti-Japanese waring period were closely related to both Fu Lu and Mou Shan sects. Even in the present day there are a lot of people, including some well educated ones, who believe in the mystic power which these sects teach.

HUN HO P'AI—SYNCRETISM

Viewed historically this main school of modern popular Taoism may be divided into three sects: (1) Hsien Fu Ho Tsung, combining Taoism and Buddhism; (2) San Chiao Ho I, combining three religions (Con-

fucianism, Taoism, and Buddhism); (3) Wu Chiao Ho I, combining five religions (Islam and Christianity added).

Hsien Fu Ho Tsung

Most of the believers of this sect are good members of human society in a negative sense. They are active neither in the religious life, nor in society. They need religious faith to protect them in the shaking world and expect grace from Buddha, Kuan Yin, or the Heavenly Fairy. They believe their faith ensures them a good reincarnation in another human world or that it may bring rebirth in the Pure Land. It is too difficult for them to live a life like an ancient ascetic in the modern world. Many of the religious organizations have been turned into charitable societies. It is customary for local charitable societies to print and distribute to every family in the town or village such popular religious publications as: *T'ai Shan Kan Yin P'ien* (Supreme Laws of Cause and Effect), and *Yin Che Wen* (The Secret Virtues); *Chih Chia Ke Yen* (Instruction or Family Administration) by Chu Po-Lu, and *Kung Ko Ke* (Classification of Virtuous and Vicious Deeds) by Yuang Liao-fan.

San Chiao Ho I

Religious tolerance has been the spirit of Chinese civilization throughout the whole of its history. Most Chinese people do not belong to any particular religious group. Their common belief is usually a mixture of several religions, especially of Confucianism, Taoism and Buddhism. These three religions have been so mixed that they are indistinguishable to the common people. Many Chinese ideas, customs, and patterns of daily life are not based on any one religion but are the combination of all three. The majority of Chinese people believe in this mixed faith, unnamed and unorganized. Most Chinese may worship Confucius, Lao Tzu, and Buddha, but they are not adherents of any of these as a religion. Many Chinese intellectuals follow the ethical teaching of Confucianism in social and family relations, employ Taoist practices in personal life, and sometimes attend Buddhist services on funeral or birthday occasions. It seems there is no conflict among them, for each seems appropriate and harmonious. This is the fundamental spirit of Chinese life and Chinese culture.

We know that ancestor worship is associated with Confucianism, the Tung Ch'u Siu Ming (kitchen god) is a Taoist invention, and Sakyamuni, Amitabha, and Kuan Yin are Buddhist deities. Almost every Chinese family has all these common objects to worship at home. A Chinese act-

ually performs the rites of the three different faiths.

Wu Chiao Ho I

"Different roads lead to the same conclusion, a hundred rivers flow into the ocean." This is a well known Chinese saying and is believed by almost all Chinese. Hence there is a belief that all religions, though different in form, have a common origin. That belief is the cornerstone of this sect.

A secret sect, which has been influential among the middle class people, is known as I K'uan Tao. Its special feature is belief in all religions which are combined into one unity, so it is named *I K'uan.* Its use of the ouija board was very popular in China before the Communists took over.

Another new and popular sect is *Tung Shan She* (Society for Altogether Good), which also seeks to combine several religions. The membership consists largely of retired officials and business men, who have an efficiently managed, highly centralized organization. Within the organization a secret manner of doing things prevails; but they are quite open with modern publicity methods and many charitable works. They also teach Tao Yin Shu, by which they win many members. Formerly one could find their headquarters in almost every big city in China, but it was not easy to discover the names of their officials.

A similar organization, called *Wu Shan She* (Society for Understanding the Good), was founded in Peking in the early years of this century. The followers of this sect worship Lu Tung-ping as their patron saint, and also practice spiritual hypnotism. Its teaching and activities are very close to those of Tung Shan She.

Hung Wan Tzu Hui (Red Swastika Society), a charitable organization similar to the Red Cross, was established and is managed jointly by the members of Tung Shan She, Wu Shan She and Tao Yuan. The last mentioned group was founded by Han Yen-shuang of Shantung in the early years of this century, and was related to a Japanese secret sect, Omoto Kyo. It had very little influence in China. The Red Swastika Society was very active in China and was greatly influenced by the Y.M.C.A. and the Salvation Army. The main headquarters of this society are now in Hong Kong.

In the early years of this century the *Chiu Shiu Hsin Chiao*

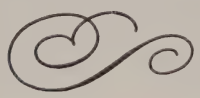
(New Religion for World Salvation) was founded in Tientsin. Its teaching is conveyed chiefly by spiritual writings and through use of the ouija board. This religion also appears to have its origins in the three sects already mentioned. Although its new Bible is supposed to be the revelation of Lao Tzu, Confucius, Buddha, Jesus, and Muhammed, it has not been influential in China.

During the last two hundred years or so China has suffered much from wars and revolutionary changes. Our people have had little peace and security. They need a simple but strong faith. Confucianism, the main stream of Chinese culture, being misunderstood, has lost its profound religious spirit and function. Taoism cannot meet the needs of the people, because T'ien Shih Tao is an organization of people practicing witchcraft on the one hand, and teaching people to perform religious ceremonial on the other, while Ch'uan Chen Chiao is too ascetic for the common people to follow. Buddhist philosophy cannot be understood by the average man, although the Chan school has been very strong and popular in Chinese history, and is still fashionable, especially in America. Also its sense of vacuity does not provide the strong faith needed.

Christianity came from abroad, and is regarded as having a very close relationship to so-called Imperialism. Chinese people generally did not like to deal with the missionaries, especially since most of them knew too little about China, its people and its culture. There is little wonder they could not win many Chinese people....

Under the influence of Chinese culture and the movements we have mentioned, it is not surprising that so many syncretistic sects have been founded. Undoubtedly some people have used both the name of religion as well as its power over the masses for ulterior purposes, but it must also be recognized that others, however uneducated and uncritical, have received some satisfaction from such cults and have in turn promoted such teachings sincerely.

— Pang Tze-yau



The gem cannot be polished without friction, nor man perfected without trials.

— Confucius

AN EASTER MEDITATION

Harry Halsey Starrett

They that live unto themselves alone, do not live at all—they are dead and do not realize it. When, through Spiritual awakening, man makes a complete surrender of himself to God and henceforth lives, unselfishly for others, that marks the resurrection from the dead and the ascension into the Fulness of Life.

Those who believe that the path into the Kingdom of Heaven is a smooth and easy one, would do well to read what Jesus Himself said about this, "If any man will come after me, let him deny himself and take up his cross and follow me." *(Matthew 24:16)*

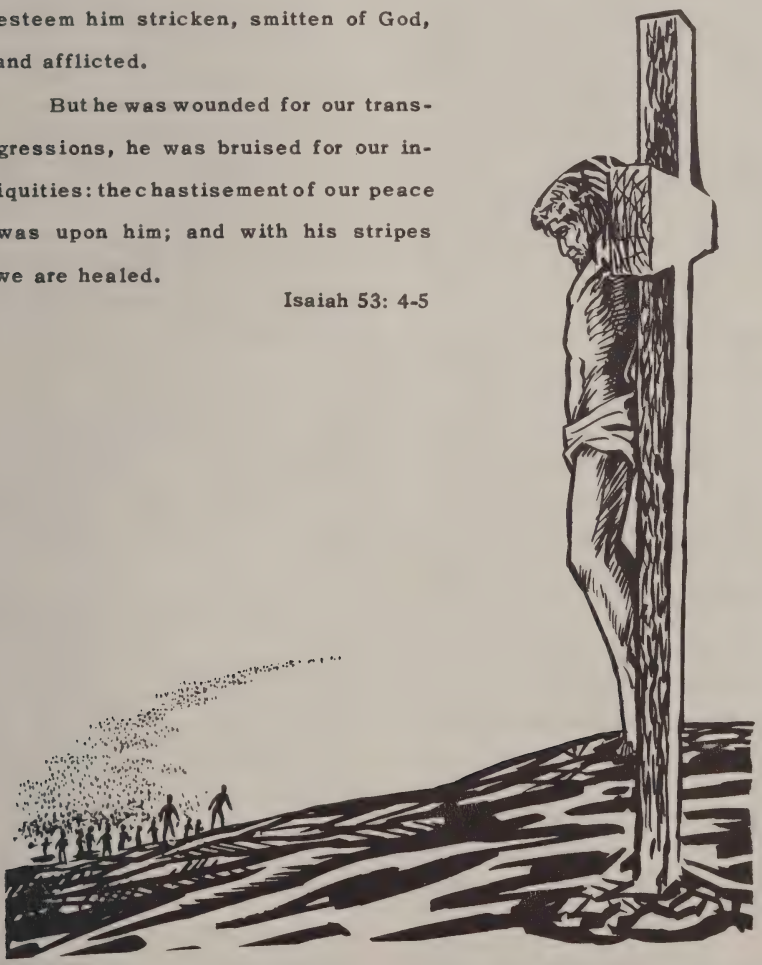
Verily, it is only through sacrifice and suffering, in the cause of Christ, that our hearts are made pure and a pure heart is man's only passport into the Kingdom of Heaven. A pure heart is that heart which beats in perfect unison with the Great Divine Heart which embraces and loves all and all alike.

Our hearts become pure only when all carnal things have been washed away by the Love of God and it is only through unceasing prayer, with perfect Faith, that we can keep in constant communion with God. And it is only through constant communion with God that His Love can flow through us, without ceasing, dissolving away all which is not of the Spirit and purging us of every last vestige of selfishness, that we may be pure, perfect channels of His Word, His Love, His Light, His Life, His understanding, His Wisdom, His Power and His Sustaining Grace illumining, uplifting and helping all who come within the radius of our influence.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isaiah 53: 4-5



God Plants My Garden

Beth Brown

I HAD been going to church. I had been reading my Bible. I had been saying my prayers. And yet, like so many others, I could not find the answer to just what was wrong with my life. Then, last spring, at my week-end retreat in the country, I planted some tomato seeds.

The neighbors gathered as I worked. Each one had a word of advice to offer to this girl from the city who had never planted a garden before. One said, "Why grow tomatoes from seeds? You can buy the plants for thirty-five cents a dozen. That's what other people do. That's the thing for you to do."

Another said, "It's too late to plant tomatoes. Why don't you plant radishes?" And still another pointed to the very poor quality of the soil. "You can see for yourself. Nothing but weeds grow here." There were other comments, warnings and suggestions. At first, I was inclined to listen.

Then I remembered that opinions like these, given in the same friendly, well-meaning spirit, had more than once changed the course of my life. I determined, for once, to hold steadfast to my own belief. I knew that if I tried hard enough I could grow tomatoes. And so I proceeded—in the face of expert advice—to plant my tomato seeds.

The weeks passed. The tin trays into which I had dropped my hopes continued to remain barren of all signs of life. The time had come to get discouraged. This was what I did in my everyday affairs when a deal did not materialize or a wish did not come true. The time had come to dig up the seeds and plant my doubts in their place.

Again, the neighbors gathered to offer their advice. Again, they reminded me, more firmly than before, that I could never grow tomato plants from seed. Besides, I had used homemade tin trays instead of professional wooden seed flats. I had forgotten to set them in the sun. I had failed to cover them with glass.

To all of this I made no answer. Instead, I took the barren pans and placed them out of sight, under a kindly work bench where my mentors would forget them. But in my heart I knew that God would not

forget them. Two weeks later, a dozen tiny sprouts rewarded my childlike faith. I carried them into the sun. I placed them in a sheltered spot. I gave them water. I talked to them. I thanked them for appearing on my dark horizon, and told them what a harvest of tomatoes would mean to me in my unfruitful life.

God must have heard my strange prayer in the woodland, for my young sprouts took heart and grew in no uncertain fashion. To everyone's surprise, here were my tomato plants growing like the proverbial Jack's beanstalk in the fairy-tale.

Then it came time for transplanting. Again I had an audience as I worked. Again my neighbors stood around, bombarding me with free advice. They pointed out that I had chosen an unlikely site for my garden. This was true. I had picked a triangular patch between two forks in the road—because here was a little topsoil washed down by the rains. It was the only earth fairly free from clam shells, of which the island was built. But my garden was bounded by danger. It was here the cars roared by at breakneck speed. It was here the wind blew the hardest—and the sun shone hardest, too. It was here my plants faced every sort of challenge.

First came the weeds. Then the winged hordes of insects. For several weeks, there was no rain. For several weeks it rained incessantly. Each Friday, I would leave the city, eager and excited, a goal in view. Arriving, I would leap from my car, and flashlight in hand, would race to inspect results. The former shadows of fear and doubt would try to walk beside me. Yet my garden patch, with its twelve disciples, was always there to greet me, a little taller, a little stronger for having weathered another week. All week I might have been away; but God was never absent.

Suddenly, one day, I realized why I had planted these tomatoes. Here was a book of life. Here was a sermon in stones. Yes, here was an analogy between the tiny seeds I had planted in this earth and the seeds I planted in my own life. I had an audience, too, forever telling me what to do. I had weeds, too, in my own thinking. I was subject to the wind and storm of opinion, and criticism and negation and inner discouragement. I took refuge in waiting for results to follow endeavor—putting my faith in the waiting, rather than in the endeavor and the surety of its ultimate success. And so things never happened. Success was forever just beyond the next horizon. My deep desires were long delayed or violently fulfilled. The principle of living is the same as that of farming—you reap what you sow. If you plant an onion, you do not

pluck an orchid. If you want to grow a dream, you must be deaf to doubters.

Yes, here I had my lesson. In spite of worldly opinion, I had planted these tomatoes. If I could make them bear, then I could bring to harvest the dreams inside me which longed to see the light of day. And so I drove the slender stakes to support the heavy harvest I was now confident my plants would flourish.

Finally the great day came. I plucked my first tomato. Again my audience was present. One said, "Look! A tomato—it's a miracle!" Another said, "Frost will get the rest." The third one said, "What good are green tomatoes?"

I heard but did not listen. I saw but did not see. I had learned a lesson. A garden in the heart of the wilderness had taught it to me. Here was the chart by which to live my life from now on, and see my dreams take life when all the world about me said it was impossible.

MIGHTY FORTRESS

A refugee, bereft—
They said she had lost everything
when war had finally erased
all semblance of her world.
They did not know.
I saw the quiet strength
within her eyes and read
her silent epic there. . . .

No matter what may fall
to ruin about her feet,
she will not let the weapons of hate
destroy her soul.
She still is whole.

— *Emily Sargent Councilman*

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A RIGHT PLACE FOR YOU

Marion H. Freeman

EACH OF US has a special and right place in the Universe. We are a part of the Divine Plan. As the sun, moon, stars and planets hold their position in space, so we have a right place in our world.

We, as people, have inherited the earth. It belongs to all of us. We share its benefits as well as its disadvantages. Often we are caught between pride and shame at the way many interpret their obligations to one another, both at home and in other parts of the world.

If we are to consider ourselves as belonging to one world, one God, one family, must we not look to the meaning and the obligations of belonging to a world family?

What is our responsibility to one another, regardless of our differences? Do we any longer make use of the Golden Rule? Has it ever been proven to be impractical? How *do* we want to be treated in the family? With respect and consideration? And must we not also be allowed freedom, in which to grow, so as to release love, laughter, warmth, talents and to develop understanding? Who of us has the right to withhold growth from another?

WE ALL HEAR the echo of angery murmurings of the restless, dissatisfied peoples in our own country and around the world. Only those lost in apathy or fear have not added their voice to the cry for freedom and the right to find their own right place in life.

A new era is upon us—the era for each to develop or be given the opportunity to reach the heights of his own dream, so long as he does not grasp it from another. No longer will a man allow himself to be denied his birthright, which is his Divine right, to pursue the best that is in him—if he so chooses.

Many have already joined the Crusade for the liberation of the Divine in man. Everyone must be allowed to stand erect and claim his inheritance, his birth-gift of the Divine Spark—his portion of God-reflected Love.

The powerful force of Divine Love and of good (that which is best for all of us) brings great reward to the soul while ill-gotten gains are but tarnished trinkets finally lost in the rubble.

ETERNITY AWAITS each of us. What shall we take with us? Not what we can carry in our hands or on our back. We may take only that which we have tenderly stored up within our souls. The soul is the treasure chest. If we have found our right place, much will the soul carry with it.

Sometimes, in the art of seeking for the right place to be, one may deal harshly with oneself and thus may be harsh with others—or over indulgent, from fear of being too harsh.

It is often difficult to live up to the best in ourselves. We become impatient, we demand the impossible and we fail to use and be our own creative self. Often we use our will instead of allowing God to use us as an instrument of His will. God knows the best for us. Could we but feel the warmth of His Divine Spark within us and follow its dictates!

OUR SEARCH requires faith, fortitude and patience with ourselves as well as with others. If we would be our own creative self, not just a conventional self, is it not logical to assume that we would find our right place in life?

To be sure, we must all travel the stony pathway, stumbling along, falling down, rising up, failing, succeeding and failing again but unconsciously trying to find our right place.

Many have already found their right place in life and they are filled with an inner glow which warms the hearts of countless others. Their task is in helping others to find their right place. And usually the task is self chosen.

To change, to break with the familiar, to stride forth from the safe, comfortable places, may be a part of finding one's right place in life.

BE WILLING to enter into life whether you win or lose. Avoid living on the fringe of life, which is a mere existence, even though it may seem safer. Changes may seem difficult and often are but recall that no previous moment is ever exactly like the present one.

Look for new experiences. Observe nature, with its changing moods and seasons and know that you too are a part of this great Cosmos. Let the joy of being alive well up from the innermost depth of your Being and examine your relationship to the world in which you live.

Ask yourself, *"Am I in my right place?"* And you will know by the measure of your own discontent.

TOWARD BROTHERHOOD
(ON HUMAN RIGHTS AND CHANGING TIMES)

Time moves with transcendental-like intent
And is equipped with willing Spirit-wings
That would intake and harbor hidden things
'Til antiquated unjust ways are spent.
In spite of hate and wars of temperment
We now discern communication rings
Of hope in worlds grown tired of happenings
And Peace, this hour, looms plainly evident.

Nothing matters, though, save this: time's own need
Gives promise—while our ever changing brief
Possessions alter glory, greed or grief—
That man lives on immortal, one in seed
With every soul here and below the sod
And one—at last—inviolate with God.

— Carla Patsuris

PUT GOD ON HIS THRONE

Edward J. Meeman

THROUGH THE AGES religious man has been troubled with this dilemma: *If God is omnipotent and a loving Father, why does he allow evil to exist?*

Here is a solution which I have found acceptable to the mind and practical in operation.

Do you remember how your history books would tell how the rightful ruler was in exile, a pretender occupied the throne, and the people were in misery under his evil and cruel rule? How finally the good barons called the rightful king home, how they rallied joyfully and determinedly to his standard as he landed on the beloved shores of his kingdom? And how the pretender, after a losing battle and the desertion of his retainers, fled before the army of the rightful king and killed himself? Thus is the world. Evil reigns in many places, but it has no right to reign. It is a pretender, a usurper. It needs only to be bravely challenged and it will be dethroned and destroyed.

GOD IS THE RIGHTFUL ruler of the world, of every part of it. *But God cannot reign and enforce His just and good laws unless we put Him on the throne.* We do not have to accept the rule of the evil pretender, the pretender Evil. The rule of evil is not legitimate. It is not sanctioned by the constitution of the laws of the universe.

Let us rebel against the false claims of evil. Let us join hands with other good men to overthrow this pretender. Let us put our God, the rightful Soverign, on the throne. Let us enthrone Him in our hearts, in our minds, in our homes, in our business, in our communities, in our industry, in our politics, in our state, our nation, our world, our universe.

LET US RECOGNIZE no power but God in thought, word, and deed. Let us not forget the power of thought. It was once believed that thinking was important only in that it determined what we said and what we did. But now we know that thought has direct power. Your prayerful thought, acting on any situation, can change it for the better. Anyone can find the laws of effective prayer in the Bible, and he can apply them to all his affairs, and the affairs of the world, with assurance of direct results:

"Seek and ye shall find; knock and it shall be opened to you; ask and ye shall receive."

"What man is there of you, if his son asks for bread, will give him a stone? Or if he asks a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more will your Father which is in Heaven give gifts to them that ask Him?

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

THERE WAS a "modernist" movement, and it was a necessary one, to show that all parts of the Bible were not of equal value, that some parts of it were crude and that other parts were not to be taken literally. But there are many things in the Bible which are literally true, and we should take them and practice them with absolute literalness. Some of the sayings of Jesus doubtless are figures of speech and hence exaggerations. But there are others, which I believe we are to take literally. He knew what he wanted to say, he knew what he was saying, and he meant what he said.

Such were the words I have quoted above. I think he also meant what he said when he said: *"With God all things are possible ...The works that I do shall ye do also, and greater works than these shall ye do."*

Let us accept his promises, and claim them. Let us now do the works of God. Let us establish the reign of God in our thought. Let us not for a moment recognize that there is any power apart from God, or put any limits on His power. Let us establish Him by our words and our deeds, in every department of our lives and of human affairs. Then we shall know that "the Lord God Omnipotent reigneth, and He shall reign forever and ever."

DELIVERANCE

Here on the beach
In a rock white as bone
The splendor of God
Imprisoned in stone.

Imprisoned in stone,
Awaiting the word
By which long ago
Creation stirred.

Creation stirred—
But what of the mesh
By which we are bound
in the fetters of flesh?

In the fetters of flesh,
Can a word be spoken,
By which we are freed,
And the spell is broken?

* * *

The spell is broken,
The splendor released;
The dream has ended,
The wheel has ceased.

— Mary Kershaw

FROM HERE TO ETERNITY

Eric Butterworth

To the student of Truth, one of life's greatest paradoxes is that while on the one hand he knows that "there is no time in Spirit," yet on the other hand his entire life is set in a framework of time. He does his work and eats his meals and even sleeps on a rigid schedule of time. He thinks of physical and mental maturity and even age and death as experiences determined by years of time.

Science tells us that on a rocket travelling close to the speed of light the time between even the fractional ticks of the clock would be extended into eternity and time as we know it would cease to exist. This may be difficult for time-bound mortals, but it is only in this eternity dimension that we can understand the true meaning of life.

Paul said, "Jesus Christ has brought immortality to light through the Gospel." Theological Christianity has tried and failed miserably to comprehend "eternity" and "immortality" in terms of time. They have been considered as something of tomorrow, another life "beyond the sunset." Yet Jesus said, "The Kingdom of God is within you.... The Kingdom of God is at hand."

Can we not see that when Jesus talks about "immortality" and "eternal life," he is not talking about that which is to be, but that which *now is?* Note how, in John 5:24, Jesus says, "He that heareth my word and believeth... hath eternal life...and...is passed from death into life." Not *will have* but *hath!*

Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This would indicate that the purpose of prayer is not to *make* things happen, but rather to *let* them happen; not to ask God to do them for you, but to see with the eyes of faith what God has already done.

Prayer is usually conceived of in terms of time and space. It is usually a reaching out in space to God who is somewhere other than where you are, urging him to do something that will come "in God's good time." The great Truth of Jesus Christ is that "God is Spirit" who can only be comprehended and apprehended in the realm of the eternal, which now is.

Prayer is often an attempt to

convince God of the urgency of our need and our worthiness to have the answer. But Jesus said, "The Father knoweth what things ye have need of even before ye ask him."

Prayer is not for God, but for us. It is the disciplined journey in consciousness from the appearance to the Truth, from here to eternity.

Jesus said, "You say it is yet six months to the harvest, behold I say unto you, Lift up your eyes, for the fields are white already unto harvest." Lift up your eyes, perceive the dimension of wholeness, and veritable miracles will follow! Close your eyes to that which appears and open your insight to that which *is*.

In the eternal you are now a perfect child of God. You are now the person you want to be. "Lift up your eyes" for now is the time of salvation, now is the time of healing. *True prayer is affirmative prayer.* It affirms that which is now in the eternal. Not "I want" or "I wish"—but "I AM." Not, "help me," "heal me," "prosper me"—but "I AM now helped, healed, and prospered."

Prayer is the bridge between the world of stress and strain and the "peace that passeth understanding." Prayer will enable you to walk and work in time while being sustained in eternity. You may find a new dimension of abundant living on the prayer road "from here to eternity."

GOD NOURISHES THE SOUL

Swift as
a beam of light
each thought I breath in prayer
encloses me within God's throne
of love

Where I
am purified
in the essence of truth
and find spiritual nourishment
to live.

— Loreta Inman

I BELIEVE IN MIRACLES

Molly Balkin

Sometimes, even now, a year after it happened, I wake from sleep with a start and relive the incident again. And in these moments I thank God who guided my hand on the wheel and my foot on the brake.

The day was misty, gray, damp and cold. I was driving down the Boulevard with my beloved young daughter sitting beside me. Each corner had its mound of snow, piled gray and tall like a sentinel on either side, hiding the newly cleaned roads from view.

"Mommy!" my daughter called out. "Here it is, Young Avenue." I swerved to my left, around the inner island, off the main thoroughfare into the avenue.

Then suddenly, without conscious volition, I slammed on the brakes. My daughter was thrown for- uttering an involuntary cry. There, across my path, blocking me, stood a white car. I sat, trembling; my daughter was quiet, shaken.

The drive got out and examined his car—it had been slightly scraped by my front bumper. He approached me in anger, until he saw how upset I was. Calmly, he said how glad he was no one was hurt, and after the usual exchange of license numbers, we continued on our way.

Later that night, when my daughter was in bed, I relived the entire incident. I realized that I should have stopped my car before I made the turn off the main street, that I could not and did not see the white car because of the mound of snow. If I hadn't applied the brakes in a split second, the white car would have smashed into my daughter's side of my car.

All that night I could not sleep. What had made me slam on the brakes? What force had suddenly impelled me to make that immediate movement? I had always translated "miracles" into logically provable facts. But I couldn't explain this away. It had happened to me! I knew that night that my sudden action saved my child and me from serious injury, perhaps death. I might call it a sixth sense, intuition, but today I know that it was God who made me act. And I know there *are* miracles. I know this every time I look into my child's dear face.

EDITORIAL

BUILDING A "MEMORIAL"

Hardly a month after President Johnson made the suggestion that the nation's religious groups join forces in the erection of a "Memorial to God" in Washington, D. C., there was strong reason to believe that ground-breaking ceremonies for such a structure would not take place soon, if ever. The proposal, though certainly made by a man of deep faith and in a spirit of sincerity, has come under criticism worthy of consideration.

In recent weeks, at least two widely regarded publications have taken sharp issue with the President's idea, describing it as theologically unsound and semantically misleading.

THE CHRISTIAN ADVOCATE, an official voice of The Methodist Church, declared that "surely the quickest way to lose faith in God as revealed in Jesus Christ is to generalize God into some principles on which all men of goodwill could agree." The publication also maintained that President Johnson had committed a "semantic blunder" by use of the word "memorial," which it added, denotes a conception of God "in the past tense." The conservative Protestant biweekly, *Christianity Today*, also objected to a monument that would stand for a "generalized" concept of God.

As noted in the Methodist publication, God is not dead and a "memorial" as such is not needed. But such criticism is highly technical; it hardly seems fair to intimate that the President intended to honor a nonexistent Deity. If his word choice was unfortunate, so be it; his idea, and it was clearly stated as the proposal was made, was that a visible structure would show that the true image of the nation, standing in the capital, is that of a "good and God-fearing people." This is a present-tense comment.

Such a memorial (perhaps "monument" should henceforth be used) also would project a false image if it pretended to proclaim that all of the many faiths and methods of worship are inconsequential, that truth exists in blending individual beliefs into a syncretistic blandness. But again, one doubts that the President's proposal was based on such a premise. The structure, he clearly stated, should be a "center of prayer open to all men of all faiths at all times."

In fairness, it probably can be concluded that in making the proposal, President Johnson was not attempting to surmount or circumvent all existing, and often conflicting, theological complexities. He spoke in simple, honest, deep-felt conviction.

We feel that while the monument he envisioned may never rise, the President's thought alone has considerable strength. It was an expression calling attention to the fact that in spite of the continuing spread of secularism, in spite of the undeniable fact of American pluralism, our nation was founded on firm religious foundations and retains a strong fibre of faith in God.

It is gratifying that the Chief Executive of our land stood in public and gave emphasis to America's religious heritage. Conditions today, with church-state relations in the process of redefinition, are being exploited by many who would claim that the heritage itself is a myth and the existence of religious force in national life a fallacy. Consequently, the President's public witness to his belief and his expression of confidence that he speaks for vast multitudes was well-timed.

And it is conceivable that his idea of a monument to God could be truly meaningful, should it, for instance, be possible for divergent American religious groups to agree on an emphasis such as that of the "Meditation Room" at United Nations headquarters in New York. This emphasis is best described in leaflets available there:

"We all have within us a center of stillness surrounded by silence. This house, dedicated to work and debate in the service of peace, should have one room dedicated to silence in the outward sense and stillness in the inner sense. It has been the aim to create in this small room a place where the doors may be open to the infinite lands of thought and prayer... There is an ancient saying that the vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their center of stillness."

But forgetting the possibility of a physical structure for the United States, it can be said that by standing with head bowed in prayer, in the midst of "good and God-fearing people," the President was at that instant adding spiritual brick and mortar to a true monument to God. The act of prayer itself *is* that monument. Fund-raising drives are not necessary to keep it standing. Men of varying faiths need not retreat from their theological positions to maintain it. Each of us, whatever our status, support it in our meditation and communion with God.

As President Johnson took part in the annual Presidential Prayer Breakfast sponsored by International Christian Leadership, Inc., he stressed that since the tragic assassination of President Kennedy thrust him into office, "Prayer has helped me to bear burdens too great to be borne by any man alone." The nation also has prayed—and must continue to pray—that he, and all of us, can continue to bear our burdens.

Pope Paul VI, at the conclusion of his week-long Lenten Spiritual retreat, was asked during an audience with several thousand pilgrims from around the world: How important is prayer? How often should we pray?

He told the gathering that just the day before he had talked with a "wise and well-known man who held positions of great responsibility during the post-war years."

"As though speaking the thoughts of his heart and out of all his accumulated experience," the Pope said, "this man uttered these words: 'Your Holiness, do you know what, after all and above all, appears to be the most important thing in a man's life? Prayer. Yes, prayer.'"

"Such an affirmation," the Pope continued, "is to be treasured as a confirmation of the teaching which the church has received from our Lord... We must pray always and without ceasing... Let us see if the precept of prayer can be given new life in our souls."

The truth of the statement is applicable to all men. Through prayer the world monument to God will continue to rise.

— Neil Mellblom

NOTICES and COMMENTS

APPOINTMENT OF EDITOR. Fellowship in Prayer trustees, at the annual meeting of the Board on February 5, voted that Mr. Neil Mellblom be appointed to assist the Executive Secretary with the title of Editor of the bimonthly. Mr. Mellblom has been on "acting" status since last fall and was largely responsible for editing the December and February issues. Now Protestant Editor with Religious News Service, an agency affiliated with the National Conference of Christians and Jews, he has many years of experience in news reporting and editing. He entered the religious journalism field in the fall of 1960, coming to New York from Montana as a staff writer with the National Lutheran Council. He is married, and his wife wrote an article for our December issue. They are the parents of a boy, seven, and a girl, three.

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WORDS OF APPRECIATION. Countless comments are coming to hand these days and are always happily received. We would like to pass on one or two recent communications to our readers. From California State Prison in San Quentin, we have been informed by the chaplin that the institution "would be very happy to receive *FELLOWSHIP IN PRAYER,* and under no circumstances could have too many." Hopefully, the bimonthly can have a rehabilitation impact. And Mrs. Samuel Chamberlain of Marblehead, Massachusetts, writes that the chairman of the board of trustees of the local library sent her a note of gratitude for a subscription, commenting: "The purpose of this publication is indeed noble and will bring inspiration to library patrons in this era when prayer is often neglected."

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TRUSTEES MEETING. Among other actions at the Annual Meeting, the trustees voted that the Executive Secretary be requested to express to the many advisors and contributing editors and writers the Board's grateful recognition of the fact that these friends constitute the main part of our strength given to the promotion of the practice of prayer among all religious faiths.

And as noted in the March FIP News Letter, the trustees gave considerable attention to future acceleration of the bimonthly's circulation. One suggestion discussed was to call on each subscriber to bring in five new subscribers. (This idea came from an advisor who already carried out the suggestion by giving five gift subscriptions.) In some cases also, it was stated, some may wish to give large numbers of gift subscriptions—one hundred to one thousand or more—(such as corporations have done for other periodicals) for free distribution to churches, schools, libraries, hospitals, prisons, homes for the aged, etc.

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NEWS LETTER. It has been brought to the attention of the Executive Secretary that some persons in addition to those in the "Fellowship Group" (trustees, advisors, contributing editors, etc.) might like to receive the News Letter. The FIP office would be glad to hear from anyone wishing to be placed on the mailing list.

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CONTENTS. In this issue, because of the season and events, an emphasis has been given to special features. Illustrations, too, have been available and it is hoped they lend to the format. We were especially grateful for the beautifully illustrated poem, on the inside back cover, from Mrs. Velta Myrle Allen. Several large examples of her unique artistry (and excellent thought) adorn the walls of the FIP office in New York. Contributors include other familiar names and some newcomers, including Edward J. Meeman of Millington, Tennessee, editor emeritus of The Memphis Press-Scimitar and Conservation, Editor of The Scripps-Howard Newspapers *(Put God on His Throne,* page 26). The meditation, *From Here to Eternity,* on page 28, was obtained from Challenge, a pamphlet issued by Eric Butterworth, minister of the Unity Center of Practical Christianity in New York. And the work of another new author, Molly Balkin, is seen on page 30, entitled *I Believe in Miracles.*

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SUBSCRIPTION RATES. FIP is published six times a year at the rate of $3.00. Special rates are available for additional copies. Certain back issues are also available.

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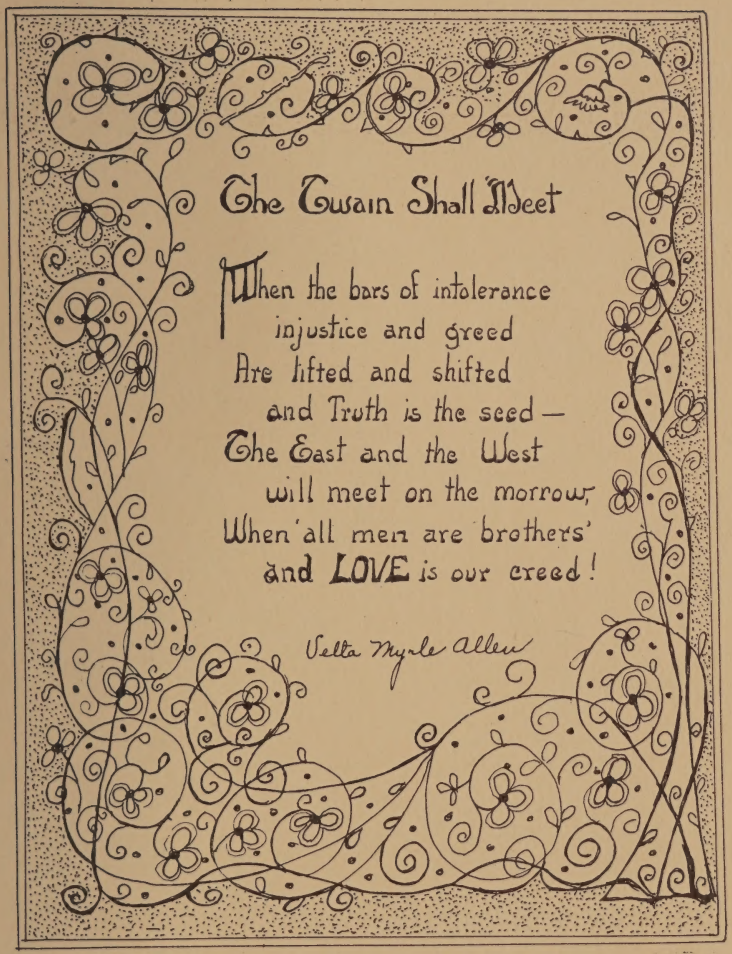
The Twain Shall Meet
When the bars of intolerance
injustice and greed
Are lifted and shifted
and Truth is the seed —
The East and the West
will meet on the morrow,
When all men are brothers
and LOVE is our creed!
Velta Myrle Allen

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